

THE COPTIC VERB

Bohairic Dialect

by

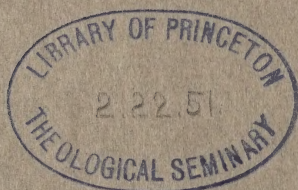
HERBERT PIERREPONT HOUGHTON



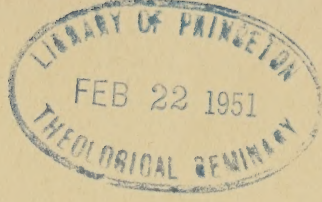
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By the same writer

THE BASQUE VERB (1944)

LANGUAGES OF THE CAUCASUS (1946)

THE AMHARIC VERB (1948)

VXORI
CARISSIMAE
MEAE

*Even we in Egypt dwelling
Do hear men telling
In our own tongue
God's wonders done.*

—Acts 2, 10-11

The Coptic Verb

By

HERBERT PIERREPONT HOUGHTON

CARLETON COLLEGE

Northfield, Minnesota, U. S. A.

CORRIGENDA

Page 19, l. 17—for *prelx* read *prefix*.

Page 20, l. 7—change *it* to *ti*.

l. 10—for *taukho* read *tankho*.

l. 13—for *tco* read *tso*.

Page 26, l. 29—for *shane* read *share*.

l. 36—for *we* read *ye*.

Page 27, l. 11—after *mpainau* insert *mpaknau*.

Page 28, l. 15—insert *na* after *ch*.

l. 25—insert *te* after *te*.

l. 34—delete *ï* after *a*.

Page 32, l. 9—delete the first *n*.

Page 43, l. 24—delete: he will not suffer, etc. and read instead: he
hath sworn to give thee the land.

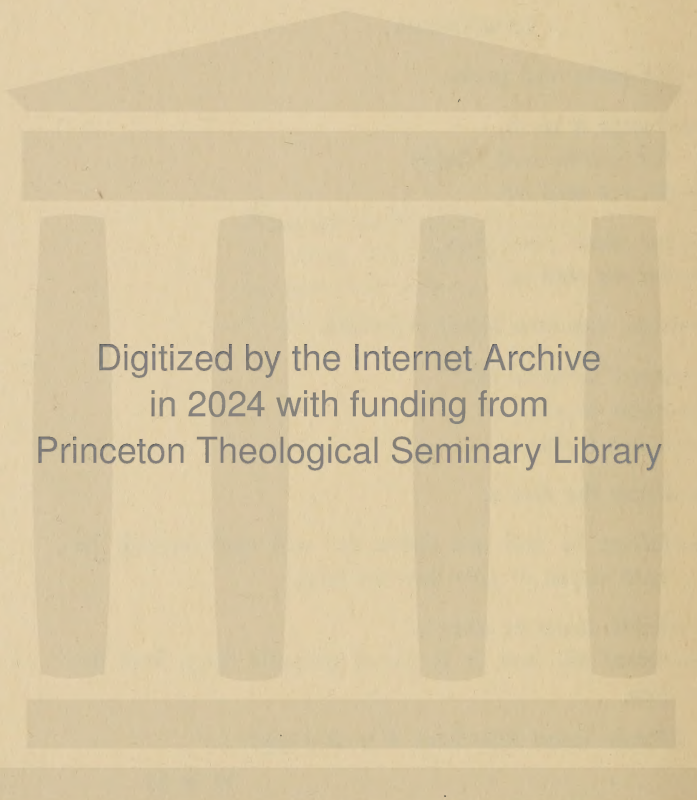
Page 51, l. 2—delete character after *u*.

l. 7—delete this line; it is placed properly three lines below.

(Please insert this sheet in your copy)

H. P. H.

*"Ceux qui n'ont pas corrigé
les défauts de leur travail,
le monde les rejette."*



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PREFACE

In the study of many languages, over a period of years, the writer of this monograph has demonstrated to himself, at least, that the surest method for acquiring grammatical control and reading knowledge of a language resides in the complete mastery of the verb.

No adequate presentation of the Coptic verb has yet appeared in English, although we have excellent accounts in German, French, and Latin, by such respected savants as: Stern, Steindorff, Mallon, and Guidi.

The present study of the Bohairic verb is intended, primarily, to aid theological students who may be led to study Coptic for the purpose of making comparisons with the Greek of the New Testament, and the Septuagint.

Increasingly, in our studies of the Greek New Testament, the two Egyptian (Coptic) Versions are being laid under careful scrutiny in matters of text criticism. In the apparatus of the latest edition (1947) of Souter: *Novum Testamentum Graece*, frequent reference is made to both of the Versions mentioned. The Sahidic Version dates from the third, or fourth century; the Bohairic is somewhat later, from the sixth to the seventh century. Both Versions contain the Gospels, the Acts of the Apostles, the Epistles of St. Paul, and the Apocalypse.

Students of Coptic are most fortunate in having at their disposal the splendid edition of Horner: *The New Testament in Coptic*, of both important dialects, edited from a painstaking collation of the best MSS of the two ancient Versions.

In concluding this brief preface, the writer expresses appreciation of the courtesy of directors and librarians of the Library of Congress, University of Michigan, Johns Hopkins University, and the Episcopal Divinity School of Philadelphia, in lending rare and important Coptic books, essential to the preparation of this paper.

H. P. H.

INTRODUCTION

Coptic is the Egyptian language in its final period. From a time extending back beyond authentic history, Egyptian had been spoken in the Nile valley. In fact, many most ancient documents found in that locality can be dated at 4000 years B. C. During the long lapse of time the language experienced many changes and was considerably developed and improved. The Coptic is the last stage of this development; it is the Egyptian language spoken from the third century of our era down to the early sixteenth century, and written in the Greek "uncial", rounded, capital letters, with the addition of seven characters borrowed from demotic Egyptian.

The ancient Egyptian language employed three different characters: 1) hieroglyphic (sacred carving) which was the character employed in the inscriptions on the monuments, 2) hieratic (priestly) which was a modified form of the hieroglyphic used by priests in writing on papyrus, and 3) demotic (popular) which was a still further modification and was written in a "cursive" hand, the letters being sometimes joined together. When the Egyptians were converted to Christianity, they discontinued the use of these methods of writing, adopting the Greek alphabet augmented, as has been said, by certain additional letters from the demotic, to represent sounds in Egyptian which could not be indicated by the Greek uncials.

Greek was the universal language, one might almost say, or, at least the Mediterranean language, at the time when Egyptian began to be written in Greek letters (Coptic). This form of the Egyptian language never became great, nor widely extended. It was never an official, political language; its existence was comparatively brief. During the Roman and Byzantine dominations of Egypt, Latin and Greek prevailed; the indigenous speech was retained only in the needs of the church and in the religious instruction of the people.

After the Arab conquest, Coptic was almost eliminated by the new masters of the land, and by the eleventh century the Coptic literature was lifeless. Certain villages in Upper Egypt were inhabited still by Christians who had escaped Moslemism; here Coptic was still in use for two or three centuries more, but by very few speakers. Today Coptic is still employed in the liturgy

of the Christian church in Egypt—an organized adherent of the Eastern Orthodox Communion.

There are five dialects of Coptic: 1) Bohairic, 2) Sahidic, 3) Fayyumic, 4) Akhmimic, and 5) Memphitic. Of these, the first two mentioned are more important and were more widely used than any one of the remaining three.

Bohairic is the dialect of the Delta. The name is derived from the Arabic, *el-bobaira*, the sea-landscape or lowland. Hence the dialect of Lower Egypt. Bohairic had its golden age in the seventh to the tenth century. Thanks to the influence of the Patriarchate, which was transferred from Alexandria to Cairo in the eleventh century, it became the official language of the Coptic Church of Egypt, and is used in the liturgy to this day.¹

Sahidic is the dialect of the Thebaid. The name is derived from the Arabic, *es-sahid*, the upper land. Hence the dialect of Upper Egypt.

The word Coptic itself is of Arabic origin. It is the Arabic, *gobt*, which is an abbreviated form of the Greek *Aiguptios*, meaning Egyptian, borrowed by the Arabs from the Greeks. (Apparently the first syllable and the termination of the Greek were lost). Hence Coptic actually means Egyptian.

The bulk of the literature appears in these two dialects: Bohairic and Sahidic, and is, in large part, ecclesiastical and Biblical. Both the Old and New Testaments were very early translated into the Coptic of both these dialects and these are considered valuable Versions by Biblical scholars. Texts dealing with secular matters are few, in comparison. Writings on the "holy life", and the lives of Coptic saints—the work of monks—comprise, however, an important part of both Bohairic and Sahidic literature. In this treatise nearly all of the examples of Coptic are cited from the Bohairic Version of the Holy Scriptures; the references to chapter and verse are generally given for the longer citations.

A large number of Greek words, very naturally, found their way into Coptic, for the purpose of expressing new ideas brought in by Christianity. Sometimes there would be an Egyptian word almost expressive of the meaning of a new Greek word—but not

¹As Prof. Worrell remarks: (*Coptic Texts*, p. 298) "Bohairic is the only dialect known to the present-day Copts." Worrell and Vycichl have discovered speakers of Coptic in the Farshut district of Egypt within recent years. (cf. *op. cit.* pp. 302 ff., and Worrell: *A Short Account of the Copts*, p. 50 and elsewhere.)

quite. Thus, Egyptian, *nifi*, signified a breath or spirit, but the Greek, *pneuma*, was always employed for the Holy Spirit.

It should be noted that these Greek words finding their way into Coptic were actually loan-words, borrowings; they were "in" the language but not "of" it; they never became actually Coptic words. In English today we have similar instances, such as French, *table d'hôte*, *charge d'affaires*, which have never become actually part of the language, but still remain French words. In a somewhat different situation are such borrowed French words as: *depot*, *bouquet*, *valet*. No Greek words were incorporated into Coptic in a fashion similar to these last three examples.

Again, the Greek loan words never changed their form; they were not even pluralized, except by an implied pluralization by the use of the Coptic plural of the article. So: *agios*, saint; *pi-agios*, the saint; *ni-agios*, the saints; *nef-agios*, his saints.

The Greek uncials in which Coptic was written, and later printed, have been transliterated in the present study, showing approximately equivalent letters in the Roman alphabet. This transcription is not intended to be precisely phonetic; it resembles, particularly in the case of the vowels, the pronunciation¹ of Greek as spoken in Coptic times.

a as in father
e as in met
ē as ee in meet
i as in pin
ī as in machine
o as the o in for
ō as in tone
u like French u; or short u in put
ou like ou in group; sometimes initially as w
eu like eu in feud
ai like short e
au like aw in saw; sometimes as af.

A stroke written over *n* or *m* at the beginning of words is pronounced like short e or short i (about half way between) and

¹For the fullest scientific treatment of the pronunciation of Coptic, see Worrell: *Coptic Sounds*, Ann Arbor, Mich., 1934.

always precedes in pronunciation the consonant over which it stands.² This is called the auxiliary vowel.

The consonants are practically the same as in English with the following exceptions and additions:

b is pronounced as *v*

g is always like *gy*; almost *jy*

p is pronounced more nearly as *b*

t like *d*

ti like *di*

ch is German *ch* as in *Buch*

tch is English *ch* as in *church*

dj is English *j* or *dg* as in *judge*

kh like the two letters *k* and *h* in *black horse*

ph like *p* in Coptic words; like *ph* in borrowed
Greek words

th like *t* in Coptic words; like *th* in Greek words

When two consonants which ordinarily form a combination or "cluster" (double consonant) are to be pronounced separately, an apostrophe is placed between them: *k'h*, *p'h*.

After the construct infinitive a hyphen appears for uses of instruction; after the pronominal infinitive, a double hyphen is placed.

Let us now turn directly to a study of the Bohairic Coptic verb.

²In the Bohairic dialect the manuscripts show a grave accent for this feature; in Sahidic, a short horizontal line is employed. This is known as the supralinear stroke.

THE COPTIC VERB

Bohairic Dialect

At the beginning of the study of the Coptic Verb, one must distinguish two important forms: 1) the infinitive, and 2) the qualitative.

The infinitive is the primitive form of the verb;³ it indicates always, an action. In transitive verbs it designates an action which may be exercised in two ways: 1) it may pass over to an object (this we call the active sense), or 2) it may be an action remaining within, or devolving upon, the subject itself (this is called the neuter sense). So, for example, the infinitive: *ouōn* may signify: to open (an object) or, to open (itself: i.e. the subject acting on itself). Likewise: *thōouti* may mean: to assemble (a group of persons) or, to join (one's self to a group).

Further examples: *afouōn m̄piro*, he opens the door; *a p̄iro ouōn*, the door opens, *afthōouti mpimōou*, he brings the water; *afthōouti ndje pimōou*,⁴ the water gathers. In these usages one may say that, in changing from the "active" to the "neuter", the direct complement becomes the subject of the verb.

In the intransitive verbs the infinitive denotes an action that remains within the subject itself. In the so-called "qualitative" verbs the action expressed by the infinitive is that of acquiring the quality expressed by the root. Thus: while *aiai* means to grow (intransitive) and *shōpi* means to become (intransitive), *oubash* means to become white, and *blodj* means to become sweet. These two last-mentioned infinitives illustrate qualitative verbs.

The Coptic infinitive is regarded as a noun; it is, therefore either masculine or feminine. The masculine infinitive is the radical of the verb without any addition. Thus: *bōl*, masculine

³Eminent writers on Coptic disagree as to the evaluation, or grammatical definition, of this portion of a Coptic verb. Is it infinitive, participle, gerund, or verbal noun? Apparently it partakes of characteristics of all, or several, of these aspects, but in final analysis, as both Stern and Worrell have shown, the last mentioned category is, doubtless, most tenable. Schwarze and Guidi do not appear to recognize this; while Steindorff regards it as a participle, and Mallon as an infinitive. The writer of this monograph—following Mallon, as the only great Coptacist who has dealt solely with Bohairic—has translated this portion of the verb usually as an infinitive, sometimes as a participle.

⁴Whenever, in Coptic, the subject follows the verb, it is introduced by the particle *ndje*, which means: "that is to say". So the sentence: *afthoouti ndje pimōou*—it gathers, that is: the water.

infinitive, is the root meaning, to release; *phōr'sh* means to extend.

The feminine infinitive is the radical augmented by the termination, *i*, which indicates the feminine gender. Examples of verbs with the feminine infinitive are: *miṣi*, to give birth, and *iri*, to do, or to make. Several verbs have an infinitive which appears to be feminine when, in reality, it is masculine, due to the dropping of a final consonant leaving the ending, *i*. Such are: *shōpi*, to be and *rōkhi*, to wash.

There is in Coptic no apparent semantic difference between masculine and feminine infinitives, and there is no way of determining why verbs differ in the gender of their infinitives.

According to the method of their being joined with their direct complements, the infinitives have three distinct forms: 1) the full form, or *absolute* state, 2) the shortened form, or *construct* state,⁵ and 3) the form with suffixes, or *pronominal* state. Examples are:

- 1) *afṣōnt mpirōmi*, he created man
- 2) *afsent-pirōmi*, he was the creator-of-man
- 3) *afsonṭf*, he created him.

In the first example the direct object follows the verb without close connection with it; in this example the accent or stress in the thought is on the creator. In the second example there is a very close connection between the subject and the object, and the stress of thought is on the man. In the third case, we have the incorporation of the object within the verb so closely that the pronominal object is joined directly to the verb. The French usage may be clarifying at this point; *afsonṭf* may be translated: *il le créa*.

It will be noticed that the vowel-length in each of these "states" differs, the one from the other. Thus, the *absolute* state, of the masculine infinitive, will show either long *ō*, or short *o* as the formative vowel: *ō* in monosyllabic roots and in open syllables—thus: *bōl*, to release; *phō-r'sh*, to extend; *sō-tem*, to hear. The short *o* is found in closed syllables when the verb is polysyllabic. Thus: *sob-ti*, to prepare; *bor-ber*, to hunt.

In the feminine infinitives the formative vowel is generally *i*,

⁵The verb in the *absolute* state can dispense with the grammatical object; the verb in the *construct* state demands such an object as a necessity. See: Stern: *Koptische Grammatik*, p. 161.

but sometimes *a* or *e*: *misi*, to give birth; *iri*, to do; *rashi*, to rejoice: *pheri*, to shine.

In the *construct state*, since the stress of thought or tonal accent is not on the verb, the formative vowel is replaced by the "auxiliary" vowel, *e*. Thus we have: *bel-*, *pher'sh-*, *setem-*, *sebte-*, *berber-*.

In the *pronominal state*, the masculine infinitives have the *o* vowel prevailing, as in the absolute state, but with the quantities of the vowels reversed. So, infinitives with *ō* become *o*; *bol-*, *phor'sh-*, *soth'm-*, while the infinitives with *o* take *ō* in the following syllable: *sebtōt-*, *berbōr-*.

In the feminine infinitives, if the verb is polysyllabic, *i* is regularly changed to *a*; if it is monosyllabic, *i* is retained and is followed by *t*. From *misi*, *mas-*; from *iri*, *ai-* (for original *ar-*) Verbs that have a formative vowel other than *i* are almost all intransitive. We are still dealing, here, only with the transitive verbs.

So much for the infinitive. Let us now consider the qualitative.

The *Qualitative* is a special form of the verb which resembles the Infinitive in its use, and in its lack of indication of tense, but differs from it considerably in meaning. Just as the infinitive always indicates an *action*, so the qualitative designates the *result* of this action, the *effect* produced by it, the *state* or condition, *manner* of being.

The qualitative is found for both transitive and intransitive verbs; in the transitive verbs it has a passive sense. Examples: *bōl* (inf.) to release; *bēl* (qual.) to be set free; *tchisi* to exalt; *tchosi* to be exalted. While we translated the qualitative as a passive, strictly speaking that is not quite correct. The qualitative, for example, *bēl* means the state or quality of one who is released; so too *tchosi* indicates the state or quality of one exalted. In the intransitive verbs the qualitative retains the "neuter" sense: *oubash*, to become white; qual. *ouob'sh* (*wob'sh*) state of being white; *ashai*, to increase (multiply) qual. *osh*, to be abundant.

The qualitative is formed from the infinitive by means of an interior change of the vowel, or by the addition of a termination. It appears in the conjugation, in a manner similar to that of the infinitive, in the present indicative and in the imperfect.

In some transitive verbs the qualitative has practically the

sense of the infinitive, which has disappeared or is very little employed. Such are: *kēn* to desist, a qualitative used in lieu of an infinitive; *iēs*, to hasten, by the side of *iōs* which is more rare.

All verbs do not necessarily have the qualitative; it is lacking in certain verbs both transitive and intransitive, such as: *djō*, to speak, *mosti*, to hate, *tōoun*, to raise, *meui*, to think, *nau*, to see.

Verbs that have only the infinitive absolute, lacking the other forms and the qualitative, are called invariable verbs. All others are called variable.

Let us proceed to the classification of verbs. With reference to their etymology and their formation, Coptic verbs are defined as: 1) simple, 2) causative, and 3) compound.

Simple verbs are those formed of the root itself: *bōl*, to release, *ōnkh*, to live.

Causative verbs are those formed by the root plus a prefix that conveys the causative meaning: *t-ankho*, to cause to live, to vivify, to quicken.

Compound verbs are those formed of two distinct roots: *shep-bmot*, to render thanks.

The Simple Verbs are distributed among eight different classes on the basis of the number and character of their radical letters (usually consonants)). Thus: Class 1 contains verbs of two radical consonants only: *bōl*. Class 2: verbs in which the second radical consonant is repeated: *kbmom*. Class 3: verbs of three root consonants: *phōrsh*. Class 4: verbs with the third radical a vowel (called feeble, or weak): *misī*. Class 5: verbs of four root consonants: *borber*. Class 6: verbs of five radicals: *skorker*. Class 7: verbs with the third root consonant repeated: *sobti* (for original *spdd*). Class 8: verbs with the fourth radical a vowel (weak): *mosti* (for original *msdy*).

Several Coptic verbs have lost one or two radical consonants which they had in Early Egyptian. For example: *shōpi* (orig. Egyptian *shpr*), to be: *chō* (orig. Egyptian *choh*), to place. In point of view of morphology, some of these verbs are classified as if they had all of their radicals; others follow the rule of the new class to which they belong in the Coptic.

We shall now display a few verbs of two radicals. The general rule for these verbs would indicate that their vowel mutation

would be: *ō*, *e*, *o*, *ē* in the absolute, construct, pronominal (infinitives) and the qualitative respectively:

INFINITIVES			
absolute	construct	pronominal	qualitative
to release			
<i>bol</i>	<i>bel-</i>	<i>bol-</i>	<i>bēl</i>
to count			
<i>ōp</i>	<i>ep-</i>	<i>op</i>	<i>ēp</i>

Similarly, verbs with roots beginning in *m*, or *n* and having *ou* in place of *ō* for the formative vowel of the infinitive absolute:

moun, to remain; *mour*, to bind; *nout*, to grind; *noudj*, to throw.

Some of these verbs have two infinitives absolute, one of the masculine form, and one of the feminine form in *i*. Such are:

<i>sōk</i> ,	<i>sōki</i> ,	<i>sek—</i>	<i>sok=</i>	<i>sēk</i>	to trust
<i>sōs</i> ,	<i>sōsi</i>	.....	<i>sos=</i>	.....	to invert
<i>ōl</i>	<i>ōli</i>	<i>el—</i>	<i>ol=</i>	.....	to lift
<i>shōk</i> ,	<i>shōki</i>	<i>shek—</i>	<i>shok=</i>	<i>shēk</i>	to excavate
<i>fōt</i> ,	<i>fōti</i>	<i>fet—</i>	<i>fot=</i>	<i>fēti</i>	to efface
<i>djōdj</i> ,	<i>djōdji</i>	<i>djedj—</i>	<i>djodj=</i>	<i>djēdj</i>	<i>djēdji</i> to cut
<i>tchōp</i> ,	<i>tchōpi</i>	<i>tchep—</i>	<i>tchop=</i>	<i>tchēp</i>	to seize
<i>iō</i> ,	<i>iōi</i>	<i>ia—</i>	<i>ia=</i>	(<i>iōou</i>)	to bathe

Verbs of this class, having the "feminine" infinitive only, and having long *ō* as the formative vowel, are:

<i>kōti</i>	<i>ket—</i>		<i>kot=</i>	.....	to return
<i>lōdji</i>	.....		<i>lodj=</i>	.....	to heal
<i>rōshi</i>	<i>resh—</i>	<i>rash—</i>	<i>rash=</i>	.....	to suffice
<i>rokhi</i>	.....		<i>rakh=</i>	.....	to wash
<i>sōkhi</i>	.....		<i>sakh=</i>	<i>sēkh</i>	to weave
<i>sōti</i>	<i>set—</i>		<i>sot=</i>	.....	to save
<i>tōdji</i>	.....		<i>todj=</i>	.....	to plant
<i>phōdji</i>	.....		.....	.....	to shatter
<i>ōfi</i>	.....		<i>of=</i>	.....	to quell
<i>fōdji</i>	<i>fedj—</i>		<i>fodj=</i>	<i>fēdj</i>	to tear up
<i>hōmi</i>	<i>bem—</i>		<i>hom=</i>	<i>bēm</i>	to crush

Before *sh*, sometimes *e*, and generally *o* are changed to *a*s

<i>bōsh</i>	<i>bash</i> —	<i>bash</i> =	<i>bēsh</i>	to strip off
<i>thōsh</i>	<i>thes</i> — <i>thash</i> —	<i>thash</i> =	<i>thēsh</i>	to define
<i>kōsh</i>	<i>kash</i> —	<i>kash</i>=	.....	to break

Before *kh*, *o* is always changed to *e*; *e* rarely:

<i>thōkh</i>	<i>thekh</i> — <i>thakh</i> =	<i>thēkh</i>	to mix
<i>phōkh</i>	<i>phekh</i> — <i>phakh</i> =	<i>phēkh</i>	to tear to pieces
<i>khōkh</i>	<i>khakh</i> — <i>khakh</i>=	.....	to itch

Before *h*, *ō* becomes *o*; *e* becomes *a* often; *o-a*; *ē-e*. Examples follow:

<i>thoh</i>	.....	.....	<i>theh</i>	to trouble
<i>moh</i>	<i>mab</i> —	<i>mab</i> =	<i>meh</i>	to fill
<i>noh</i>	<i>neb</i> —	<i>nab</i> =	<i>neh</i>	to shake
<i>ouoh</i>	<i>ouab</i> —	<i>ouab</i> =	<i>oueh</i>	to add to
<i>phoh</i>	.....	.....	<i>pheh</i>	to arrive at
<i>choh</i>	.....	.....	.....	to envy
<i>tchoh</i>	.....	.....	<i>tcheh</i>	to attain

The second class of verbs comprises those having the second root consonant repeated. This doubling of a consonant does not appear except when the two similar consonants are separated by the formative vowel. All of these verbs are intransitive. They show *o* as the formative vowel in the infinitive absolute, and long *ē* in the qualitative. The construct and pronominal infinitives are apparently missing. Examples:

<i>khmom</i>	.....	.....	<i>khēm</i>	to grow warm
<i>chmom</i>	.....	.....	<i>chēm</i>	to grow black
<i>chbob</i>	.....	.....	<i>kēb</i>	to grow cool
<i>tchnon</i>	.....	.....	<i>djēn</i>	to become tender

The third class of verbs contains those having three radical consonants.

Among these verbs, some have the formative vowel of the absolute infinitive after the first radical; these are transitive verbs. The rule for vowel gradation is:

absolute: <i>ō</i>	construct: <i>e</i>	pronominal: <i>o</i>	qualitative: <i>o</i>
<i>phōrsh</i>	<i>phersh</i> — <i>phorsh</i> =	<i>phorsh</i>	to extend
<i>ōtp</i>	<i>etp</i> — <i>otp</i> =	<i>otp</i>	to load

Verbs of this class beginning with *m* or *n* have *ou* in the absolute infinitive:

<i>mounk</i>	<i>menk</i> —	<i>monk</i> ==	<i>monk</i>	to form
<i>noutf</i>	<i>netf</i>—	.....	.....	to arrange

There are two verbs of this class which have only two radicals, but they were trilateral in early Egyptian:

<i>sōf</i>	<i>sef</i> —	<i>sof</i> ==	<i>sof</i>	to profane
<i>tōb</i>	<i>teb</i> —	<i>tob</i> ==	<i>tob</i>	to seal

There are four verbs in this class that have their absolute infinitives ending in *i*.

<i>ouōti</i>	<i>ouet</i> —	<i>ouot</i> ==	<i>ouot</i>	to separate
<i>tōmi</i>	<i>tem</i> —	<i>tom</i> ==	<i>tomi</i>	to unite
<i>shōpi</i>	.....	.....	<i>shop</i>	to be
<i>djōri</i>	.....	.....	<i>djor</i>	to be brave

It will be noted that the last two verbs mentioned are intransitive.

In verbs ending in *b*, *m*, *n*, the vowel *e* appears between the second and third radicals in the absolute, construct, and qualitative. For example:

<i>thōkem</i>	<i>thekem</i> —	<i>thokm</i> ==	<i>thokem</i>	to unsheathe
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Before *kh*, *h*, there appears a change from the vowel *o* to *a*; likewise the *e* of the construct state, when the verb ends in *m*. For example:

<i>rōkht</i>	<i>rekht</i> —	<i>rakht</i> ==	<i>rakht</i>	to reverse
<i>thōhem</i>	<i>thahem</i> —	<i>thahm</i> ==	<i>thahem</i>	to call

In verbs of this class *ō* is found to be changed to *o*:

<i>djok'h</i>	<i>djek'h</i> —	<i>djok'h</i> ==	<i>djok'h</i>	to prick
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so also: *shok'h*, to pierce; and *shonh*, to deprive.

The intransitive verbs of this class have, in general, the vowel *o* as formative in the absolute, but it is placed after the second radical consonant; while in the qualitative this same vowel precedes the second radical. There are exceptions to this rule which will be noted. As examples of the usual form these may be cited:

<i>blodj</i>	.....	.....	<i>holdj</i>	to become sweet
<i>m'kab</i>	.....	.....	<i>mokh</i>	to suffer
<i>shlah</i>	.....	.....	<i>sholh</i>	to tremble
<i>oubash</i>	.....	.....	<i>wobsh</i>	to whiten
<i>n'shot</i>	.....	.....	<i>nasht</i>	to harden
<i>hko</i>	.....	.....	<i>boker</i>	to be hungry
<i>tchrob</i>	.....	.....	<i>djorb</i>	to diminish

Intransitive verbs showing *ai* at the end of the infinitive absolute have also their qualitative in *o*. Such are:

<i>ashai</i>	<i>osh</i>	to multiply
<i>oudjai</i>	<i>ouodj</i>	to be healthy
<i>kh'thai</i>	<i>khot</i>	to fatten

Transitive verbs ending in *ai* show these four forms:

<i>s'kbai</i>	<i>s'khe—</i>	<i>s'khet=</i>	<i>s'kheout</i>	to write
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Two verbs: *sōoun*, to know; and *tōoun*, to raise, having *ou(w)* for the second radical, exhibit a special treatment:

<i>sōoun</i>	<i>souen—</i>	<i>souōn=</i>	<i>souēn</i> (or <i>souen</i>)	to know
<i>tōoun</i>	<i>ten—</i>	<i>tōn=</i>	.....	to raise

By the side of the ordinary form of the pronominal infinitives of these two verbs: *souōn* and *tōn* there appear also *sōoun* and *tōoun*, respectively, employed before the suffix *ou* of the third person plural in the conjugation. Thus: *tisōounou*, I know them; and *autōounou*, they arise (lift themselves). There appear also, sometimes, *sōounou* and *tōounou* as full forms of the absolute state.

We now come to the class of verbs containing three radicals, of which the third is weak (a short vowel). Among these verbs, some have for the formative vowel, in the absolute state, *i* after the first radical consonant. (These are both transitive and intransitive verbs). Others have different formative vowels in the infinitive, and form their qualitatives in *ōou*. (These are all intransitive).

Let us examine some verbs of the first group. The vowel gradation is *i, i, e, a, o, i*.

<i>misi</i>	<i>mes—</i>	<i>mas=</i>	<i>mosi</i>	to give birth
<i>libi</i>	.....	.....	<i>lobi</i>	to rave

Before *b, m, n*, the *a* of the pronominal becomes *e*:

<i>djimi</i>	<i>djem—</i>	<i>djem=</i>	.....	to find
<i>ini</i>	<i>en—</i>	<i>en=</i>	.....	to carry

Before *k, sh, kh*, the *o* of the qualitative is changed to *a*:

<i>riki</i>	<i>rek—</i>	<i>rak=</i>	<i>raki</i>	to incline
<i>ishi</i>	<i>esh—</i>	<i>ash=</i>	<i>ashi</i>	to suspend
<i>thikhi</i>	.....	.....	<i>thakhi</i>	to become drunk

Three exceptions to these changes are seen in the following verbs:

<i>iri</i>	<i>er—</i>	<i>ai=</i>	<i>oi</i>	to make
<i>ti</i>	<i>ti—</i>	<i>tei=</i>	<i>toi</i>	to give
<i>hiwi</i>	<i>hi—</i>	<i>hit=</i>	<i>hōwi</i>	to throw

A few examples of verbs of the "second group" of this class four, having different formative vowels in the absolute but invariably showing *ōou* in the qualitative, are now given:

<i>pheri</i> ,	qual.	<i>pheriōou</i>	to shine, radiate
<i>beri</i> ,	qual.	<i>bourōou</i>	to be appeased
<i>shafi</i> ,	qual.	<i>shafiōou</i>	to inflate
<i>shooui</i>	qual.	<i>shouōou</i>	to dry
<i>asiai</i> ,	qual.	<i>asiōou</i>	to heal
<i>shai</i> ,	qual.	<i>shaiōou</i>	to shine, beam

Four verbs—two transitive and two intransitive—have their qualitative in *ēou*. These are: *shi*, to measure; *tchi*, to take; *si*, to satisfy; *wei*, to grow long. Compare also, for the forms of the infinitive, the two verbs:

<i>mei</i>	<i>menre—</i>	<i>menrit=</i>	.....	to love
<i>fai</i>	<i>fi—</i>	<i>fit—</i>	.....	to carry

The verbs *shi* and *tchi* form their construct and pronominal infinitives exactly like those of the verb *fai*. In such verbs—as also in *hiwi*, *hi-*, *hit*—the *t* in the pronominal is probably a remnant of the ancient Egyptian *t*, the sign of the feminine.

The verbs of four, and five radicals may be treated together. The vowel gradation is: *a*, *e*; *e*, *e*; *e*, *ō*; *e*, *ō*. Examples are:

<i>borber</i>	<i>berber—</i>	<i>berbōr=</i>	<i>berbōr</i>	to throw
<i>skorker</i>	<i>skerker—</i>	<i>skerkōr=</i>	<i>skerkōr</i>	to roll

With the exception of *ousthen*, to enlarge, all of these verbs are formed by a reduplication. When the primitive stem is biliteral, it doubles itself, e.g. *honhen*, to order, to appoint; a derivative form *hōn*, order, regulation; when the stem is trilateral the last two letters only are doubled e. g. *throsbresh*, to become red; from *throsb*, to be red. There is only a very small number of such verbs preserved in Coptic from the earlier Egyptian.

Some verbs of this type have an intransitive infinitive in *e*. Thus: *skorker* means to cause to roll; *skerker*, to roll. So, too, *berber*, to boil; *teltel*, to fall drop by drop, (apparently onomatopoeic) and likewise: *chremren*, to mumur. The forms: *skerker*

and *teltel* are found also used transitively and are construed with or without *n* before their objects or complements.

Verbs having the third radical doubled, and those having the fourth radical weak, may also be treated together.

Of the first mentioned, there persists in Coptic only one verb: *sobti* (for an original: *spdd*) in which the reduplication appears only in the last two forms:

Sobti septe— sebtōt= sebtōt to prepare

Likewise, the verbs of fourth radical weak have all but disappeared from the language. We may mention: :

mosti (for *msdy*) *meste— mestō=* to hate

moni *manou=* to feed

also, *djōili*, to be foreign, unknown; *sotchni*, to deliberate.

Having thus completed our account of *simple* vevrbs, we now proceed to examine *causative* verbs.

The Coptic causatives are divided into two classes: 1) those formed by the prefix *s*, and 2) those formed by the prelx *t*.

The type with *s* as prefix is the more ancient, and harks back directly to the earlier Egyptian. Coptic exhibits but a small number of these verbs. Five of the verbs of this type are derived from a biliteral radical and have a feminine infinitive with *a* or *e* for its formative vowel and with their qualitative ending in *ēout*.
sabni (rt. *hōn*) *sebne— sabnēt= sebnēout* to furnish
semni (rt. *moun*) *semne— semnēt= semnēout* to establish
sebi (rt. *wab*) *soube— soubēt= sebēout* to circumcise
sadji (rt. *djō*) to speak; *semi*, to plead at law.

Four others are formed from trilateral radicals and usually have a masculine infinitive:

sōouten (*tōoun*) *souten— soutōn= soutōn* to direct

saboui (Egyp. *shouer— shouōr= shouōrt* to curse
s—hwr)

sobi (*obi*) *sabō=* to reprimand

shansb (*ōnkb*) *shanesh—shanoush=shaneush* to nourish

This last verb is the causative of *ōnkb*, to live; hence it signifies to cause to live, to nourish. Here two changes have occurred: the *s* prefix of the causative has been altered to *sh* and the *kb* of the original root: *ōnkb* has also been changed to *sh*.

So much for causatives with the prefix *s*.

The group of causatives made by prefixing *t* comprises a fairly

large number of verbs. The vowel gradation of the three infinitives and the qualitative is, in general: —*o*, —*e*—, —*o*—, —*ē*out. For example:

tako *take*— *tako*— *takē*out to lose

This form of the causative is much more recent than the form with the prefix *s*. The *t* is nothing but an abbreviated form of the verb radical *it*, which means: to give, to make, to cause. So it renders active the neuter verbs:

ohi, to be held, to remain *taho*, to make to hold, place
ōnkh, to live *taukho*, to make to live

To transitive verbs the prefix gives the causative sense:

ōli, to raise *talo*, to cause to rise
sō, to drink *tco*, to give to drink, to water

It forms active verbs from nouns and adjectives:

akō, loss *tako*, to make to lose, to lose
sabe, prudent, wise *tsabo*, to instruct

All the verbs of this type are formed in the same way; they have, for the formative vowel, *o* in the last syllable, which is always open; the syllables preceding have the auxiliary vowel, *e* after *t*, if the radical is biliteral, but after the first letter, if the radical is triliteral. Examples are:

moh, to burn *temho*, to make burn
hemsi, to seat one's-self *t'hemso*, to seat someone

The auxiliary ought, in most cases, to be *e*, but in several verbs of this kind, diverse influences—especially the presence of an Arabic: *hain*—have caused the replacement of *e* by *a*. So in *tasho*, to multiply; *tarko*, to adjure.

When the radical commences with the semi-vowel, *ou*, pronounced sometimes like English *w*, the auxiliary vowel, *e* disappears. As in *ouab* (*wab*) to be pure; causative: *toubo*, to purify; *oudja*, to be healthy; causative: *toudjo*, to make well, to heal or cure, to save.

In other verbs, again, the auxiliary vowel, *e* is suppressed and appears as a mute *e* (not indicated):

t'sh'mo, to break *t's'io*, to satiate

Before a labial consonant the *t* sign of the causative is changed to *th*.

iri, to make, do *th'ro*, to cause to do
mai, just (adj.) *th'maio*, to justify

With *h* the particle *t* is combined into *th*.

<i>horsh</i> , to be heavy	<i>thersho</i> (from <i>t'herso</i>), to load
<i>hōl</i> , to fly	<i>th'lo</i> , to make to fly or take flight

So *t'hemso* and *themso*, to cause one to be seated, are found in both forms.

When *t* and *sh* come together, sometimes they contract to *dj*, sometimes the *t* disappears, sometimes the two sounds remain. Thus:

<i>shōpi</i> , to be,	caus.	<i>dipho</i> (for <i>tshpo</i>), to engender
<i>shōoui</i> , to dry,	caus.	<i>t'sb'ouio</i> , to make dry

Finally, some transitive verbs follow the rule of vowel gradation of the verbs of this class even though they are not formed by means of the causative prefix. Examples are:

<i>tcho</i>	<i>tche—</i>	<i>tcho=</i>	<i>tchēout</i>	to plant
<i>tchero</i>	<i>tchere—</i>	<i>tchero=</i>	<i>tcherēout</i>	to light

Sometimes the pronominal infinitive, however, has *ō*:

<i>lalo</i>	<i>lale—</i>	<i>lalō=</i>	<i>lalēout</i>	to "do over", to coat
<i>djalo</i>	<i>djale—</i>	<i>djalō=</i>	<i>djalēout</i>	to harbor, to entertain

This brings us to the close of our treatment of the causatives, and we are now ready to present a brief account of the third class of Coptic verbs, the compounds or composites.

The Coptic compound verbs are formed of two roots: 1) a verb in the construct state, and 2) a noun, a verb, or an adverb.

The two principal composing verbs are *er—* and *ti—*.

Compound verbs made with *er—*, to make, to become. This verb unites with words—both Greek and Coptic—to form neuter verbs. Thus:

<i>er-helpis</i> , to hope	<i>er-owō</i> , to respond
<i>er-sophos</i> , to become wise	<i>er-b'mot</i> , to make a gift of

er—h'ouo followed by another word which serves as complement to *er—*. Thus:

er—h'ouo—tchisi to exalt greatly

The verb-particle *er—* may be placed before practically all the regular Greek verbs, which are employed in Coptic, without altering the meaning of the verb in any particular. So we find:

<i>er—agiazin</i> to sanctify
<i>er—proseuchesthe</i> to pray
<i>er—exōrizin</i> to exile
<i>er—pirazin</i> to prove, to test.

In these verb forms, borrowed from the Greek, one sees at once that they are infinitives present active, or present middle. The combination epsilon-iota was pronounced at the time Coptic became a written language as long iota (Eng. ē) and was therefore represented by *ī*. For similar reasons alpha-iota, the regular ending of the middle infinitive in Greek, was then pronounced short *e* and was so represented in Coptic adaptations from the Greek. These two pronunciations still abide in present-day Greek.

The imperative of *er*— is *ari*—. This form appears also in composite verbs: *ari-b'mot*, bestow a gift; *ari—agiazin*, sanctify, consecrate.

Compound verbs made with *tī*, to give, govern the dative case with the particle *n*. Thus:

tī—sbō to instruct (to give knowledge to)

tī—ōou to give glory to, i.e. to glorify.

It unites also with Greek substantives, such as *tī—metania*, to incline (one's self).

The imperative of all of these verbs is formed by replacing *tī*— with *ma*—. Such as *masbō*—, *maōou*. There are exceptions to this rule, however, in such verbs as *tibo*, to pray; and *itouō*, to cease, which form their imperatives respectively: *matibo*, and *matiouō*.

There are other composing verbs that should be examined at this point in our studies. It may be said that every Coptic verb in the construct state forms, with its complement, a single word—a compound. In some verbs, however, the connection is even more intimate. For example: *shep*— the construct of *shōp*, to receive, when united with *khisi* yields *shep—khisi*, to suffer; *shep—b'mot*, to return thanks. Another "composing" verb is *djem*— the construct of *djimi*, to find. It makes *djem-nomti*, to fortify one's self; *djem—heou*, to gain; *djem—djom*, to be powerful; *djem—tipi*, to taste. *Hi*— from *hiwi*, to throw, gives *hi—tot*= and *hi—p'ho*. *Tchi*— construct of *tchi*, to take, forms *tchi-sarx*, to be incarnate; *tchi-sbō*, to instruct one's self. *Wah*— the construct of *wob*, to add to, shows *wah—sabni*, to order; and *wah—tot*=, to make anew. Finally we may mention *wahem*— construct from *wōhem*, to repeat, which as a composing verb gives *wahem-misi*, to regenerate, and *wahem—kōt*, to re-edify.

We have now reached a point where we may begin to study the conjugation of the verb.

The Coptic conjugation has, practically, only one voice—the active; a few “passive” forms occur, which will be exemplified later. The moods are: 1) Infinitive, the most important in verb structure, 2) Indicative, 3) Imperative, rather meager, 4) Conditional, incorporated within the Indicative, and 5) Subjunctive. Mood and “Tense” tend to over-lap and sometimes fail of clear differentiation. Including two forms of the Conditional as tenses, we must list the surprising number of twenty-two Tenses. Each of these, in respect to its structure and use, will be explained fully, with examples from the literature.

Let us turn for a moment to the examination of the structure of a verb, in itself, and thus learn the method of thought by which the Coptic verb was developed.

With the exception of two of the tenses, which may be composed sometimes in a particular manner, a verb form always comprises the following three parts: 1) a particle, or auxiliary verb, 2) the subject: either a noun, or a pronominal affix, and 3) the verb itself, in the form of the infinitive (or a qualitative).

The qualitative is employed in only five out of the entire number of twenty-two tenses.⁶ In regard to these five tenses, it should be noted that at times the verb proper may be replaced by a prepositional, or an adverbial construction; in this case, the auxiliary then functions as the verb: “to be,” and that too, in the First Present, even though that tense has no auxiliary.

In order to complete the forms of a given tense we must know the form of the auxiliary which is required by that tense, the forms of the pronominal affixes, and the properly abbreviated form of the auxiliary employed in conjunction with—and immediately preceeding—a noun subject. For example: if we know the form of the auxiliary united with the pronominal affix, we simply add the verb (infinitive), and we have the desired form. If we know the abbreviated form of the auxiliary, before the noun-subject, we add the latter, and then the infinitive of the verb employed. Thus: *ti—mei*, I love; *tina—mei*, I shall love (where the particle *na* is the sign of the future); *pialoumei*, the child loves; *pialouna—mei*, the child will love.

The names of the Tenses are as follows:⁷ 1) First Present, 2)

⁶The first three Presents, the First Future, and the Imperfect.

⁷Following: Steindorff, Mallon, and Murray. See synopsis of the verb as given by Horner: *The Coptic New Testament in the Northern Dialect*, Vol. I, pp. xxii-xxiii of the Introduction.

Second Present, 3) Third Present, 4) Present of Habit, 5) Negative of the same, 6) Imperfect, 7) First Future, 8) Second Future, 9) Third Future, 10) Future Energetic, 11) Negative of the same, 12) Future Anterior, 13) First Perfect, 14) Negative of the same, 15) Second Perfect (these are all Indicative up to this point), 16) Conditional, 17) Negative of the same, 18) Pluperfect, 19) Negative of the same, 20) Subjunctive affirmative, 21) Subjunctive negative, and 22) Optative.

Let us now examine the Indicative Presents. There are four kinds of Present Tenses, which differ in structure and in meaning.

The First Present is the present of actuality. It indicates an action, or announces a fact which occurs or exists at the moment one is speaking. It is formed by affixing the pronominal affixes directly before the absolute infinitive of the verb. There is no auxiliary verb. The affixes are: Sing. 1st pers. *ti*, 2nd masc. *k*, 2nd fem. *te*, 3rd masc. *f*, 3rd. fem. *s*; Plur. 1st pers. *ten*, 2nd *teten*, 3rd *se*. Before a noun, no auxiliary or pronominal prefix; and with negative, *n* before and *an* after the verb, or simply *an* after the verb. Thus:

<i>tidjō</i>	I say	<i>tendjō</i>	we say
<i>k'djō</i>	thou(m) sayest	<i>tetendjō</i>	ye say
<i>tedjō</i>	thou (f) sayest	<i>sedjō</i>	they say
<i>f'djō</i>	he says	<i>pialoudjō</i>	the child says
<i>s'djō</i>	she says	<i>ntidjōan</i>	I do not say

Examples: *tidjō mmos nak tōnk* (S. Luke 7, 14)

I say it to thee, arise thou.

te smarōout ntho khen nibiomi (S. Luke 1, 42)

thou blessed, thou, among women

(here the qualitative of *smou* is employed)

ti nemōten (S. John 14, 9)

I with you (prepositional substitution)

The construction is the same when the subject is a noun: this precedes the verb, in every case, but it may be separated from it by a determinative complement. Thus:

phiōt mei mp'shīrī (S. John 3, 35)

the father loves the son

tefmethmēi shop sha eneb (Ps. 111, 3)

his justice abides even to eternity
 (here the qualitative is used of the verb *shōpi*, to be)
peksahoui ebrēi adjōn (Gen. 27, 13)
 thy malediction is upon us
 (prepositional construction)

When the subject does not have the article, or has the indefinite article, it is introduced by *ouon* (*won*) in an affirmative proposition, and by *mmon* in a negative proposition.

The Second Present is the present of interrogation; it is the tense employed when the phrase is interrogative. It is conjugated by prefixing the auxiliary *a* or *are* to the pronominal suffixes, with some slight alterations or contractions; and then joining thereto, the verb infinitive.

<i>ainau</i>	do I see?
<i>aknau</i>	dost thou (m) see?
<i>arenau</i>	dost thou (f) see?
<i>afnau</i>	does he see?
<i>asnau</i>	does she see?
<i>annau</i>	do we see?
<i>aretennau</i>	do ye see?
<i>aunau</i>	do they see?

before a noun subject: *are*—

in a negative question: *n an*

Examples of the use of the Second Present:

akthōn adam (Gen. 3, 9)
 thou where, adam? (adverbial substitution)
arenēou ebol thōn ouoh arena ethōn (Gen. 16, 8)
 thou (f) comest from whence and goest whither

The Second Present is employed also—outside interrogative phrases—to express general, or sententious truths:

pennouti dje afkhen t'p'he

our God (that is) he—in the heaven

(here we see the prepositional substitution for a verb infinitive)

The Third Present is the present of state or condition. It is used to express a circumstance which is attached to the subject or to the regimen of the verb. It corresponds often to a participial construction in English or French, and to the use in Arabic of the

auxiliary: *kala*. It forms, then, always a dependent preposition:
afi on ha nefmathētēs afdjemou euenkot (S. Matt. 26, 43)
 he returns to his disciples—he finds them sleeping.
 (*euenkot* means: they sleeping)

The auxiliary is *e*, *ere* prefixed to the pronominal particles, which are then followed by the verb:

einkot ekenkot erenkot efnkot esnkot enkot (ennkot)
eretenkot euenkot (*ere*— before a noun)

A simple phrase may make this usage clear:

afrouō efdjō mmos
 he replies saying this

The first verb form: *afrouō* is in the first present, denoting actuality; the second verb: *efdjō* is in the third present, literally; he in a state of saying. Another example is taken from Gen. 24, 25:

hēppe is rebekka nasnēou ebol ere teshudria hi tesnabbi
 behold! that, Rebecca was coming, her water-jar upon her
 shoulder.

The verb form *nasnēou* is imperfect, she was coming; the particle *ere* makes the third present—state, or condition of the “noun subject” *tes-hudria*, her water-jar, which it immediately precedes, even though there is no actual verb of which this noun is the subject. The sub-ordinating idea of the phrase gives the force of the third present.

The Present of Habitude, or Customary Action is the fourth and last type of present tense in Coptic. It indicates—as its name implies—an act which is repeated or customary; sometimes the time indication is past rather than present; this tense of the verb employs only the infinitive in its formations. Its auxiliaries are *sha*= and *shane*—: The inflection follows:

<i>shaisotchni</i>	I deliberate (habitually)
<i>shaksotchni</i>	thou (m) art wont to deliberate
<i>sharesotchni</i>	thou (f) art wont to deliberate
<i>shafsotchni</i>	he deliberates
<i>shassotchni</i>	she deliberates
<i>shansotchni</i>	we are wont to deliberate
<i>sharetensotchni</i>	we are accustomed to deliberate
<i>shausotchni</i>	they are wont to deliberate
<i>share niromi sotchni</i>	the men deliberate

Some examples of usage:

shausotchni nem nouerēou ndje niouēb

they deliberate among themselves, that is, the priests

shafobi khien oumansabre

he was accustomed to keep himself in a desert place.

share niasebēs erbemi nhanchrof (Prov. 12, 5)

they are accustomed, the impious, to practise fraud.

The corresponding negative of this tense is made by prefixing the auxiliaries: *mpa*== and *mpare*— the latter being apparently a combination of *mpe* and *are*. The inflection follows:

mpainau mparenau mpašnau mpašnau mpannau mparetennau

mpaunau mpare— with noun.

Sentences:

mpausnahmou ebol khien pipolemos

they-cannot-save-themselves from-the-war

mpaunau oude mpausotem

they-neither-see nor do-they-hear (customarily)

mpare peskheb's tcheno mpiedjōrh tērf (Prov. 31, 18)

not-is-wont her-lamp to-go-out in-the-night all

The sixth tense in the order given is the Imperfect. Its auxiliaries are: *nare*— and *na*== *pe*. With the pronominal affixes we have then:

nai nak nare naf nas nan nareten nau and with

noun as subject: *nare*— the negative indication is *an*

The verb-forms with pronominal affix are followed by the particle: *pe* after the verb or at the end of the clause.

The Imperfect denotes uncompleted, undefined, unlimited past time.

nare ph'nouti chē nem pialou pe (Gen. 21, 20)

God was with the child.

(*nare chē pe*: he was)

naf—*kbadjōou pe ndje pharaō* (Exod. 14, 10)

he at their head he that is pharaō

kbadjōou, before them, a prepositional substitution for an infinitive pronominal.

anok naisōoun mmof an pe (S. John 1, 31)

as for me I did not know him

naisōoun an pe, I did not know

nare pilaos tērf nafdjousht ebol kbadjōf (S. Luke 1, 21)

the-people all were-waiting (of) before-him

When the subject is a noun, sometimes the auxiliary is repeated, as above: *nare naf*.

We now approach the future tenses, of which, apart from the Future Anterior (Imperfect Future) there are five: the First, Second, Third, Energetic, and Negative of the Energetic.

The First, Second, and Third Futures correspond respectively to the First, Second, and Third Presents. They denote therefore: 1) future of actuality, 2) future interrogative, 3) future of state or condition.

The formation of the First Future is as follows: To the pronominal affixes of the First Present: *ti, k, te, f, s, ten, teten, se* is added, in each instance, the sign of the Future: *na*. Thus the First Future of *sotem*, to hear, is:

<i>tinasotem</i>	<i>tennasotem</i>
^s <i>chasotem</i>	<i>tetennasotem</i>
<i>tenasotem</i>	<i>senasotem</i>
<i>fñasotem</i>	<i>pharaō nasotem</i> (noun subject)
<i>sñasotem</i>	with negation: <i>n an</i> .

^s*k* before *n* becomes *ch* by euphonic rule.

Some illustrative sentences follow:

tina-takōou nem pikahi (Gen. 6, 13)

I-will-destroy-them with the earth

tetenna-kōti nsōi ouoh (*woh*) (S. John 8, 21)

ye-will-seek-me after-me and

tenna-djemt an

ye-will-find-me not

p'tchois nashini erōten (Exod. 13, 19)

the-Lord will-visit to-you (plural)

pharaō nasotem nsa thēnou an (Exod. 11, 9)

pharao will-hear you (plural) not

The-Second Future is formed by adding the Future sign: *na* to the forms of the Second Present:

<i>ainasotem</i>	Shall I hear?
<i>aichnasotem</i>	will you (m.) hear?
<i>arenasotem</i>	will you (f.) hear?
<i>aḥnasotem</i>	will he hear?
<i>asnasotem</i>	will she hear?
<i>annasotem</i>	shall we hear?

<i>aretennasotem</i>	will ye hear?
<i>aunasotem</i>	will they hear?
<i>are—na</i>	with noun subject
<i>n—an</i>	with negative

When the subject is indeterminate, it is introduced by *won* (which corresponds to the French: *il—y—a*) in affirmative phrases, and *mmon* (*il—n'ya—pas*) in negative sentences.

Illustrative sentences:

aunachōb thōn nem noumouti (*thōn* means where)
 where will they hide with their gods?
aunaer mph'rēti nniangelos
 shall they be like angels? (or, they shall be like angels.)

As in the Second Present, this tense may denote also general statements not necessarily interrogative. So,
are tashbōbi naermeletan (Prov. 8. 7)
 my voice shall meditate upon
nhanmethmēi (a general statement; not interrogative)
 justice.

The Third Future indicates a state or condition in the future; sometimes it expresses a parallel participle (future). It is made by adding the sign *na* to the pronominal affixes of the Third Present.

<i>eiasotem</i>	I being about to hear, etc.
<i>echnasotem</i>	
<i>erenasotem</i>	
<i>efnasotem</i>	he being about to hear
<i>enasotem</i>	
<i>ennasotem</i>	
<i>eretennasotem</i>	ye being about to hear
<i>eunasotem</i>	
<i>ere—na</i>	with noun subject.

Sentences:

efeounof efnarōt
 he-will-rejoice as-he-shall-grow (growing)
pikbae nsop pe phai ere pekiōt na—hiwi noumōou e—oulakanē
 it is the last time that your-father will cast water into-a-basin

The Future Energetic expresses certainty, determination, command. It is formed, in the affirmative, as follows:

<i>eiesotem</i>	I <i>will</i> hear
<i>ekesotem</i>	
<i>eresotem</i>	thou shalt hear
<i>efesotem</i>	he <i>shall</i> hear
<i>esesotem</i>	she <i>shall</i> hear
<i>enesotem</i>	we certainly will hear
<i>eretenesotem</i>	ye shall certainly hear
<i>euesotem</i>	they will surely hear
<i>ere—</i>	with noun subject

Sentences:

ekemenre peksh'phēr mpek'rēti (S. Matt. 19, 19)

thou shalt love thy neighbor as thyself

eremisi noushēri (Gen. 16, 11)

thou shalt bear a son

This tense appears to be formed from the Third Present together with the preposition *e*, to, or towards; thus the second person singular feminine may be for *eree*. Before the noun subject, *ere—* is employed alone, or with repetition of the auxiliary. For example:

ere pīrōmi cha-pefiōt nem tefmau (Gen. 2,24)

the-man shall leave his father and his mother

(*ere cha*, shall leave)

ere piwēb efetalo edjen

the-priest shall offer upon

pīmanershōoushi nwoutab (Lev. 2, 9)

the altar fruits.

The Future Energetic Negative prefixes *n* to the sign of the Future, *na* before this is attached—in modified form—to the pronominal affixes.

<i>nnasotem</i>	shall I not hear?
<i>nneksotem</i>	
<i>nnesotem</i>	
<i>nnefsotem</i>	
<i>nnessotem</i>	
<i>nnensotem</i>	
<i>nnetensotem</i>	
<i>nnousotem</i>	
<i>nne—</i>	before a noun as subject.

The following sentences may illustrate:

nnek'khôteb nnek'tchiwi (S. Matt. 19, 18)

thou-shalt-not-kill; thou-shalt-not-steal

nne p'tchois kbothbes (Prov. 10, 3)

the Lord will not slay her

The Future Anterior is the Imperfect of the Future. It signifies that the subject of the action was "just on the point" of doing something in past time. It corresponds somewhat to the future participle in Latin, especially when that idea is quoted after a secondary tense.

The forms of the auxiliaries and pronominal affixes in this tense to which are joined the infinitive are:

*naina nachna narena nafna nasna nanna naretenna
nauna*

With noun as subject: *nare na*. They are identical with those of the Imperfect with the future sign *na* added.

with negative, ... *an*.

Examples:

nare pason namou an pe (S. John 11, 32)

my brother would not have died

nasnamou pe (S. Luke 8, 42)

she was going to die

ene aktamoi pe nainaworp'k pe kben ou ounof (Gen. 31, 27)

if thou hadst informed me, I would have sent thee away with joy.

nai-na-worp-k, I-would-have-sent-thee (pronominal infinitive)

Note: We should be careful to distinguish the negative of the second present from the Negative Imperfect. In the latter, in addition, the particle *pe* follows:

2nd Pres. Negative *nafwōsh an*, he does not wish

Imperf. Neg. *nafwōsh an pe*, he was not willing

So much for the Future Tenses.

There are two perfect tenses, a negative for the first of these, a pluperfect, and a negative of the same, five tenses in all to be treated at this point.

The First Perfect has for its characteristic the vowel, *a*. This is prefixed to the pronominal particles: *i*, *k*, etc. and to the base thus produced the infinitive of the verb is joined. The First

Perfect expresses past completed action—aoristic time. The paradigm follows:

<i>aisotem</i>	I heard (have heard)
<i>aksotem</i>	thou (m) hast heard
<i>aresotem</i>	thou (f) hast heard
<i>afsotem</i>	he heard
<i>assotem</i>	she heard
<i>ansotem</i>	we have heard
<i>atentensotem</i>	ye have heard
<i>ausotem</i>	they have heard
<i>a—</i>	immediately before a noun as subject

Sentences:

afōrk ndje° p'tchois
 he-judged, namely: the-Lord
afnau erof wob aftersbphēri emashō
 he-saw him and he-was-astonished greatly
wob a phnouti thamio mpirōmi (Gen. 1, 27)
 and has the-God created the-man

When the subject is a noun the auxiliary may be repeated with the affix:

a poukbrōow aftchisi mpemtho mpb'ti¹⁰ (Gen. 19, 13)
 has their-cry waxed-great before the-God

Negation is made for this tense by the auxiliary: *mpe—*, *mp=*

Paradigm: <i>mpisotem</i>	<i>mpensotem</i>
<i>mpeksotem</i>	<i>mpetensotem</i>
<i>mpesotem</i>	<i>mpousotem</i>
<i>mpefsotem</i>	
<i>mpessotem</i>	<i>mpe—</i> before a noun as subject

Sentences:

mpe bli nau e pefson (Exod. 10, 23)
 no one saw his-brother
 (they saw not one another)
mpefwōsh e—ouropou ebol (Exod. 10, 27)
 he (Pharaoh) would (did not) let them go.

The negative particle: *mpe* has sometimes the force of a future of prohibition or restriction:

nne ouērp nem ousikera mpetensōou (Lev. 10, 9)
 drink ye neither wine nor strong drink

⁹In Coptic, when the subject of a verb follows, it must be introduced by *ndje* which signifies: namely.

¹⁰Regular abbreviation for *phnouti*, God.

The Second Perfect also indicates an action completed in past tense, but in distinction from the First Perfect it is employed: 1) in interrogative clauses, 2) in subordinate clauses, principally relative clauses, and 3) in temporal clauses introduced by "when", but without any real equivalent of that word.

The Second Perfect has for its auxiliary: *eta* which precedes the usual pronominal affixes:

<i>etaisotem</i>	when I heard
<i>etaksotem</i>	
<i>etaresotem</i>	
<i>etafsotem</i>	he who heard
<i>etassotem</i>	
<i>etansotem</i>	have we heard?
<i>etaretensotem</i>	have ye heard?
<i>etausotem</i>	have they heard?
<i>eta—</i>	before noun subject.
<i>n an</i>	with negation.

Examples of use: (interrogative)

etaki e paima nsa ou nhōb

For what purpose hast thou come here?

(*eta-k-i* the root *i* means to go)

tiemi dje eta'li ebol thōn (S. John 8, 14)

I know whence I have come. (indirect question)

In a subordinate clause:

tenemi dje etaki ebol biten ph'nouti (S. John 3, 2)

we-know that thou-hast-come from God

In a clause indicating time:

eta pinau shōpi

when the moment arrived.

(*eta* before noun subject, *pinau*; the infinitive is *shōpi*.)

etasi de edjen tishoti asmah—tes'budria (Gen. 24, 16)

but when she arrived at the curb of the well, she filled

her pitcher (*eta—s—i*, when-she-came)

eta to'wi shōpi (Gen. 19, 15)

when the morning came

The negative in these usages, apparently, is *etempe*: (composed of *eta* and *mpe*).

wob etempe titchrompi djem—manemton nnes'tchalaudj

astastho (Gen. 8, 9)

and not the-dove finding-place-to-repose her-feet returned.

Before proceeding with the pluperfect let us examine at this point, the negative auxiliaries: *mpate*— and *mpat*—.

When joined to the pronominal affixes the form *mpate*— is employed:

Sing. <i>mpati</i>	1. m.	Plur. <i>mpaten</i>
<i>mpatek</i>	2. m.	<i>mpateten</i>
<i>mpate</i>	2. f.	
<i>mpatef</i>	3. m.	<i>mpatou</i>
<i>mpatec</i>	3. f.	before a noun subject: <i>mpate</i> —

This auxiliary has two meanings: 1) not yet, and 2) before.

Let us study some examples of the first usage:

mpateci ndje taounou (S. John 2, 4)

my hour is not yet come

(*mpatec*—*i*, not yet it come, namely, my-hour)

mpateten emi oude teteniri mph'meui

not-yet-ye have-understood nor do-ye-recall (remember)

an mpie nōik nte pie nsbo (S. Matt. 16, 19)

not five loaves and five thousand (men)

(*teteniri mph'meui*, ye make to recall)

Of the second:

mpate philippos mouti erok (S. John 1, 49)

before that Philip called you

auwom mpatounkot (Gen. 19, 3)

they would eat before they retired.

We come now to the pluperfect. The auxiliary *ne* is united to certain other auxiliaries and gives to them the sense of the pluperfect if they are already perfect. (Likewise this auxiliary may give to an auxiliary of the present, the sense of the perfect.)

The inflection of the pluperfect then proceeds:

ne ai

ne ak

ne are

ne af, etc.

The negative of the pluperfect is:

ne mpi

ne mpek

ne mpe

ne mpef, etc., or in other words, simply the negative of the

perfect with the added auxiliary particle, *ne*. Examples of these usages:

ne a p'tchois rekh't nibaki pe (Gen. 19, 29)

The Lord had overthrown the cities

With *mpate*:

ne mpate iēsous tchiōou pe (S. John 7, 39)

not yet had Jesus been glorified

The particle: *e* may also be combined with certain other auxiliaries such as: those of the First Perfect, the Present of Habitude, and the Imperfect, forming thus, respectively, the auxiliaries: *ea*—, *eshare*—, *enare*—, and the negatives: *mpe* (*empe*), *mpare* (*empare*), and *mpate* (*empate*).

These tenses have the same syntax as the Third Present formed with *e* alone—each in its respective meaning. They form dependent propositions which follow the main proposition without a connective, as if appositional or participial. Thus:

aftounoss eafamoni ntesdjidj (S. Mark 1, 31)

he resuscitated her after taking (her) by her hand.

pos phai sōoun ns'khai mpefsabo (S. John 7, 13)

how this-man knows how to write, having not learned?

(the negative particle: *mpe* (*empe*) with the pronoun: *f.*)

wo abraam ne oukhello pe eafaiai khi nefehoon (Gen. 24, 1)

and abraam was very old and were increased his-days

earetenemi oun dje hannouti an ne mpererhoti khatoubē

ye knowing then that gods they are not, do not have fear before them.

The Subjunctive is formed by the particle *nte*—*nt*= (with the *n* omitted sometimes). In meaning it is not limited as to time, but may indicate present, past, or future time. Next to the Infinitive—as mentioned previously—the Subjunctive is employed very frequently in Coptic. Some of its usages will be exhibited. It is used 1) in a clause of immediate dependence, without a conjunction, following verbs denoting: wish, exhortation, demand, and command.

chouōsh ntatastho mpekshēri epikahi etaki ebol nkhēt'f

(Gen. 24, 5)

dost thou wish that I bring thy son again to the land whence thou camest?

marenmouti e tialou ntenshens a pha rōs (Gen. 24, 57)

let us call the maiden to demand of her that which pleases her.
(*e pha rōs*, at her mouth)

benk eroi pashēri ntadjomdjem erok (Gen. 27, 21)

approach to me my son that I may touch (feel) thee.

2) After impersonal verbs such as: *s'she*, *hōti*, it is fitting, one must; *anankē*, *chria*, it is necessary; *ouonsh'djom*, it is possible; *mmonsh'djom*, it is not possible, and verbs used impersonally with the neuter affix: *s*. For example:

anankē gar ntoui ndje nishkandalon (S. Matt. 18, 17)

it must needs be that scandals come (eventuate)

hōri nte p'shēri mph'rōmi tchi noumēsh nkhisi (S. Mark 8, 31)

it is necessary that the son of man suffer exceedingly.

3) In a clause of more remote dependence to express: the purpose, intention, fear. Here again several Greek introductory particles have been brought over for use in the Coptic, such as: *hina*, *hōpōs*, in-order-that; *hōste*, so-that; *mēpōs*, *mēpote*, in-fear-lest; also the Coptic conjunctions: *dje*, that; and *sha*, as-far-as, until; are thus employed:

mēpote nte piantidikos tē'ik mpikritēs (S. Matt. 5, 25)

(fearing) lest the adversary deliver thee to the judge

adjos mpaiōni dje nteferō'ik (S. Luke 4, 3)

say to this stone that it be changed to bread.

nnetentchob erof hina ntetensh'temmou (Gen. 3, 3)

ye shall not touch it lest ye die

The Subjunctive with *sha*, until, as-far-as; is united with the particle *nt*= to form the affix *shant*= which is then joined with the pronominal signs. Thus we find:

shanta, *shanti*

shanten

shantek

shanteten

shante

shantef

shantou

shantes

before a noun: *shante*—

These forms are more frequently shortened by the omission of the *n* in each instance before the *t*=.

shōpi mmau shatidjos nak (S. Matt. 2, 13)

be there until I tell you

oukermi efe'i ebol khen t'phe ekh'rēi edjōk shatef'fot'k ebol
dust shall descend from the heaven upon they head until it
destroy thee. (Deut. 25, 24)

shate pembon nem p'djōnt mpekson kot'f ebol harok

until the anger and the fury of thy brother turn away from thee. (Gen. 27, 45)

The subjunctive is often employed for the purpose of avoiding the repetition of the same tense; in this case the dependence is not quite apparent; in fact, the clauses are actually co-ordinate. As a general rule they follow without a conjunction, though they are united sometimes by *ouoh* (*woh*). The subjunctive used is put into the same tense as the preceding verb. This use of the subjunctive may be placed in conjunction with each of the tenses and moods.

With the present indicative (Third Present):

mpbrēti nourōmi esbioui mpef'drodj woh ntefnkot
just like a man who sows his seed and goes to sleep
(S. Mark 4, 26)

With the Present of Habitude:

shafi ndje p'satanas woh ntefōli mpisadji (S. Mark 4, 15)
comes-he that-is the-satan and takes-away the-word.

With the Future:

tinatchodji ntatabo ntaphōsh ntashōl (Exod. 15, 9)
I will pursue, I will overtake, I will divide, I will
spoil (pillage)
euethelēl ntouounof ndje nē ethwōsh ntamethmēi
they will rejoice and be glad that-is those who favor my
righteous cause. (Psalms 35, 27)

With the Conditional:

eshōp akshani e taphulē woh ntoushtemti nak ekeshōpi
ektoubēout etol ha paaouash (Gen. 24, 41)
if thou comest to my tribe and they give her not to thee
thou shalt be clear from my oath.

With the Imperative:

mperhōl ntek'shat
do not depart nor abandon me

With the Optative:

marouounof ntouthelēl ndje hanethnos (Psalms 67, 4)
let the nations exult and sing for joy
(*ndje hanethnos*, that-is to-say, the nations.)

After the Infinitive with *e* or *ethre*:

af'chaf khen piparatisos ethreferhōb woh ntefareh erof
he placed him in the park for to work there and to keep it.
(Gen. 2, 15)

After a relative clause:

phē ethnau ep'shēri woh ntefnabti erof (S. John 4, 40)
everyone that beholdeth the son and believeth on him.

The paradigms for the Subjunctive auxiliaries in full are:

For the Affirmative:

<i>nta</i>	<i>nten</i>
<i>ntek</i>	<i>nteten</i>
<i>nte</i>	
<i>ntef</i>	<i>ntou, nse</i>
<i>ntes</i>	<i>nte—</i>

For the Negative:

<i>ntashtem</i>	<i>ntenshtem</i>
<i>ntekshtem</i>	<i>ntetenshtem</i>
<i>nteshtem</i>	
<i>ntefstem</i>	<i>ntoushtem</i>
<i>ntesshtem</i>	<i>nteshtem—</i>

The Paradigms for the Conditional are:

Affirmative:

<i>aishan</i>	<i>anshan</i>
<i>akshan</i>	<i>artenshan</i>
<i>areshan</i>	
<i>afshan</i>	<i>aushan</i>
<i>asshan</i>	<i>areshan—</i>

Negative:

<i>aishtem</i>	<i>anshtem</i>
<i>akstem</i>	<i>artenshtem</i>
<i>areshtem</i>	
<i>afshtem</i>	<i>aushtem</i>
<i>asshtem</i>	<i>areshtem—</i>

And for the Optative, the auxiliaries for the several persons and numbers, are as follows:

<i>mari</i>	<i>maren</i>
<i>marek</i>	<i>mareten</i>
<i>mare</i>	
<i>maref</i>	<i>marou</i>
<i>marec</i>	<i>mare—</i>

These auxiliaries, obviously, are formed by the suffix: *—re* added to the imperative particle: *ma—*, *mare—*, *mar=*. The Opta-

tive expresses: wish, desire, exhortation:

mare pikahi ini ebol nhansmeh nsim (Gen. 1, 11)

may the-earth produce verdant herbs

peteknak marefshōpi (S. Matt. 6, 10)

may thy-will be-done

marenshephmot ntotf mph'nouti (Coptic Missal)

let us return thanks to God

The only form of the optative remaining in use in Coptic without an infinitive is: *maron*, let us go!

The imperative—which does not form a definite tense or mood—is expressed in the case of most verbs by means of the Infinitive. So:

moshi nsōi, follow me

menre p'tchois, love the Lord

nahmet, deliver me

Some verbs take *a* before the Infinitive:

anau, see

awōm, eat

adjō, *adje*— *adjo* = *adjos*: speak, tell

Then again, the three verbs: *ini*, *iri*, and *ōli*, form their imperatives thus:

aniwi *ani*— *anit* = carry, bring

ariwi *ari*— *arit* = do, make

aliwi *ali*— *alit* = take away, remove

A few other imperatives are worthy of examination:

amou *amē* (fem) *amōini* (plur.) come, come ye

auis, give *auis tekdiđj* give (me) thy hand

moi, *ma*— *mei* = give, serves as the imperative of *ti*, to give

mo *me* (fem) *mōini* (plur.) take thou, take ye

The particle: *ma* forms the imperative of all verbs compounded with *ti*, as well as all causative verbs formed by the particle: *t*. Thus:

toubo, to purify; imperat. *matoubo*

thebio, to abase; imperat. *mathebio*

mashe nak, go away thou

mashe nōtea, go away ye

The negative of the Imperative is accomplished by placing

mper before the infinitive (simple) and *mpen* before a causative infinitive:

mpererhoti, fear ye not
mpenthre bli emi, do not make it known to anyone
tihiho erok paiōt mperbōl, I pray thee, my father, do not depart.

When there are several verbs of the imperative form; the others take the auxiliary of the subjunctive:¹¹

p'tchois sōtem etatproseuchē tchismē epatiho (Psalms 143, 1)
Lord, hear my prayer, give ear to my petition

We approach now the study of the Infinitive which, as has already been indicated, is the most important form of the Coptic Verb. There are two kinds of Infinitives: 1) simple such as: *bōl*, to loose; and 2) causative: *thre-bōl*, to cause to loose.

This causative particle *thre* is inflected as follows:

Sing *thri*, *threk* *thre*, *thref*, *thres*,

Plur. *thren*, *threten*, or *threteten*, *throu*

Before a noun as subject: *thro thre*—

This particle *thro* is made up of *t* plus *iri* and is the causative of the verb *iri*, to make.

The causative infinitive may be employed in all cases where the simple infinitive may be used.

sethro nthbaki mph'nouti ounof (Psalm 46, 4)

they make the city of God to rejoice

ap'tchois thre p'hēt mpharaō nshot (Ex. 9, 12)

the Lord caused the heart of pharao to harden

niasebēs share ph'nobi throutako (Prov. 13, 6)

wickedness causeth the downfall of the sinner.

(the present of habitude is used here)

eiethrefashai (Gen. 17, 20)

I will make him fruitful

(future energetic)

The negative of the Infinitive is made by means of the particle: *shtem*. Thus: *shtem bōl*, not to loose; *shtem thre-bōl*, not to cause to loose. This form of negative is used in the conjugation of only two of the tenses: the Conditional and the subjunctive. In the other tenses the negative is expressed by means of auxili-

¹¹Unless they are completely independent, the one from the other, as in the example here given, where the infinitive-imperative appears.

aries and adverbs. Outside of the conjugations, however, it can assume the same functions as the affirmative infinitive.

ōrk nēi mḡb'nouti eshtemtchit ndjons (Gen. 21, 23)

swear unto-me by-God that thou wilt not oppress me (or, deal falsely with me). (future energetic)

There is a third infinitive which may be called potential. It is formed by placing *sh*—, to be able, before the simple, or the causative infinitive. Thus: *shbōl*, to be able to loose; *sh'thre-bōl*, to be able to make to loose. It is, in reality, composed of two verbs; when the second verb begins with *s* the letter disappears after the *sh*. Thus: *shadji* for *shsadji*, to be able to speak. This "potential" infinitive is of frequent usage; it may be met with in all verbs and in all tenses. Examples:

mpaf'sh'nahmef ebol kben oupolemos

it is not possible to be saved from war

senashtōounou mmauatou

they will not be able to arise (raise themselves)

ourōmi mbelle nnoush'threfnau mbol

they will not be able to give sight to the blind

(*belle*, blind; *nnoush'threfnau*, be able to make to see)

ourōmi efkhea ouananke nnoush'nahmef

they will not be able to deliver men from necessity.

To this kind of infinitive belongs the verb so frequent of occurrence: *sh'djemdjom*, to be able. This verb is composed of *sh-djem*, to find; and *djom*, force. The *sh* unites also with the substantive, *djom* in expressions of this sort: *mmon sh'djom nēi*, I have not the power.

We shall now exhibit the two chief uses of the Infinitive: 1) Infinitive as subject, 2) Infinitive complement. This latter breaks down into a) the Infinitive complement with *n*; b) the Infinitive complement with *e*; c) the Infinitive complement with other prepositions.

First then, the Coptic Infinitive may be employed as the subject of a proposition as in Latin or English: to err is human.

anok dje ouagathon nēi ḡe e-tom-t e ḡb'nouti (Psalm 73, 28)

as-for-me then it-is-good for me to draw near to God.

ouontēi e—sadji (Gen. 18, 31)

I have (taken upon me) to speak

This use of the Infinitive appears also with the verb: *s'she*,

it is fitting, and other impersonal verbs. In this case there is added the particle *n* when the Infinitive—the real subject—follows the verb immediately; the particle *e* appears when the subject (infinitive) and verb are separated. Three examples of this usage will be given:

pets'she n—aiſ an (S. Matt. 12, 2)

that which it is not lawful to do

s'she nan e—tibōti mpouro (S. Luke 20, 22)

it is lawful for us to pay tribute to the king.

nanes an ehre pirōmi shōpi mmauat'f (Gen. 2, 18)

It is not good for the-man to be alone.

So much for the Infinitive as subject. Let us now consider the uses of the Infinitive as complement.

As direct complement the Infinitive is sometimes found united to the abridged form of verbs, without a particle. Thus:

aumenre kim nnouphat

they liked to move their-feet

Outside of this case, the Infinitive usually takes a particle: *n* or *e*. The former particle: *n*, is employed only with the simple infinitive when it follows immediately the word on which it depends.

As a direct complement:

tetensōoun nerdokimazīn (S. Luke 12, 56)

ye know how to prove

naſnēou n—ashai pe (Acts 12, 24)

it went on to increase

(it, the word, grew and multiplied)

aferbēts nsadji

he commenced by saying

These last two examples serve to illustrate the use of the Infinitive as a circumstantial complement of manner.

We also find the Infinitive serving as a determinative complement:

p'sēou n—ti

the time to give (time of giving)

mpoush'djemdjon n—ohi

they were not able to remain

In the following verbs signifying: to be easy, to be difficult, to be worthy of, we find the same use of the infinitive:

moten n—djem—f, easy to find (sing.)

khosi n—djem—ou, difficult to find (plur.)

ariten nemp'sha ndjos, render us worthy to speak

In all cases, however, where the infinitive is separated from the word on which it depends, it must, invariably, be introduced by the particle: *e*. With this particle both simple and causative infinitives may be employed.

The Causative Infinitive expresses the subject. It is used, then, when the subject of the infinitive must be expressed, that is to say, when it is different from that of the principal verb, or even when it is not different but one wishes to bring it forward prominently again. It should be noted, in this case, that the Causative Infinitive no longer retains its causative role, but has the force of an ordinary, simple infinitive. There are two uses of the infinitive, simple or causative, with the particle: *e*. 1) especially after verbs of wishing, desiring, demanding, ordering, swearing, and the like:

tetensōoun e—ti, ye know how to give
afouōsh (wōsh) e—i, he wished to go
tiwōsh ethrimoshi nsa pithmēi, I wish to walk in the paths of
 /the just man

aierepithumīn e—wōm, I desired to eat
keretīn e—sō, thou askest me for a drink
af'bonhen e—sh'tem'dje phai nhli (S. Luke 9, 21)
 he bade (them) tell it to no one
afōrk e—ti nak mpikahi (Exod. 13, 5)
 he will not suffer the destroyer to enter in.

2) As a circumstantial complement to work the end, purpose, or intention:

efesini ndje p'tchois e—shafi eniremnchēmi (Exod. 12, 23)
 he will pass through that-is the-Lord to smite the men of Egypt.
 (*efesini*, future energetic)
aukhōnt e kash piro (Gen. 19, 9)
 they drew near to break the door
aftawon ndje p'tchois a fōti ntaibaki ebol (Gen. 19, 13)
 he-has-sent-us, that-is, the-Lord, to-destroy this-city.
mmon sh'djom nēi e nahmet ep'tōou (Gen. 19, 19)
 I am not able to escape to the mountain

In addition to the complementary infinitive with *n*, and with *e*, it appears also with a few other prepositions, such as *nsa* and *menensa*: After *nsa* the simple infinitive is employed:

nafkōti nsa tako mmōusēs (Exod. 2, 15)
 he sought to slay Moses

eukōti nsa sadji (S. Matt. 12, 46)

they seek to speak.

After *menensa* the causative infinitive is used:

menensa threferkbello (Gen. 24, 36)

when he was old

menensa thre p'tchois shari e pbiaro nchēmi (Exod. 7, 25)

after the-Lord had smitten the river of Egypt.

So much for the infinitives and their uses. We now address ourselves to a consideration of the Verbal Substantive, its formation and syntax.

The Verbal Substantive is formed in two ways: 1) by means of the simple infinitive itself: *pi—bōl*, the action of unbinding, literally: the to unbind, releasing; 2) by means of the particle: *djin* and the infinitive, either simple or causative. The causative infinitive is in the construct state or pronominal: *p'djintbre—bōl*, *p'djintbr—bōl*, causing release.

The simple infinitive with *djin* has two forms: one that does not express the subject: *p'djin—bōl*, and the other form always accompanied by the subject: *p'djinthe—bōl*, *p'djint—bōl*. To this form: *p'djint—* may be added the suffixes:

p'djinta

p'djinten

p'djintek

p'djinteten

p'djinte

p'djintef

p'djintou

p'djintes

p'djinte— before a noun-subject

The verbal substantive may take a direct complement: Thus we may say: *ph'nahme—t*, my safety, literally: the to save for me. Again: *ou-souen phnouti*, the knowledge of God, literally: the to know God; *p'djin—thref—hedj'hōdj—t*, the oppression which he exercises over me. This example may well be analyzed as follows: the-sign-causative-he-inf.-1st pers. pron.

Let us study some samples of the verbal substantive with the form of the simple infinitive: the type is *pi—bōl*. Under this form the verbal substantive, alone, or with its complement, can fulfill all of the functions of an ordinary substantive, that is to say, it may be a subject or an object in a sentence; it may take the article and the possessives. For example:

pa—amoni ntot ou—ebol hitot'f pe

my forbearance comes from him. Literally: my to hold myself in check.

auoubash ep—oskh—ou (St. John 4, 35)

they are white for the harvest; literally: for the to harvest.

asnau ndje tis'himi dje nanef pishshēn e ph'wōm (Gen. 3, 6)

she-saw that-is the-woman that it-good the-tree to eat; literally: the to eat.

There are certain verbal themes that are employed like simple substantives, sometimes keeping the form of the absolute infinitive: *ōnkh*, to live; *pi—ōnkh*, life; *sadji*, to speak; *pi—sadji*, the Word; sometimes they employ the qualitative: *shont*, a quarrel; qualitative of *shōnt*, to interweave; *rokh*, firewood; qualitative of *rōkh*, to burn; *phōth*, sculpture; qualitative of *phōth*, to carve.

The verbal substantive is employed with the indefinite article in two cases: 1) after the preposition *khen* to form an adverbial expression:

khen ousōouten, with rectitude, righteously

khen oudjōk ebol, entirely

khen ouhōp, in secret, secretly

2) after the verb itself for the purpose of strengthening or supporting its meaning:

tetennamou khen oumou

ye shall die the death.

afrimi khen ourimi efenshashi (S. Matt. 26, 75)

he wept bitterly

khen ounohem nohem ntekpsuchē (Gen. 19, 17)

save thy soul thy self (escape for thy life)

When the verbal substantive is a circumstantial complement, the form with *djin* is always employed. This verbal is always preceded by a preposition. Let us examine several examples from both Old and New Testaments illustrative of the three model forms: *p'djin—bōl*, *p'djin—te—bōl*, and *p'djin—thre—bōl*.

The first of these is employed: 1) when the subject to which the action of the substantive is attributed is the same as that of the principal verb:

naukōti nsa oumetmethre kha iēsous ep'djin—khotbef

they sought a witness against Jesus to put him to death.

(St. Mark 14, 55)

2) When the verbal substantive does not have a determined subject, and it represents a noun followed by a determinative complement:

as'hiwi mpaisodjen e pasōma e—p'djin—kost (S. Matt. 26, 12)

she has poured this perfume on my body for my burial
hēppe is adam afer mph'rēti nouai ebol mmon e—p'djinsouen
 behold (how) the man has become like unto one of us for the
oupethnanef nem oupet'hōou (Gen. 3, 22)
 knowing of the good and the evil

3) Apart from the other two uses mentioned, the verbal substantive—when used without a complement—may receive the possessive adjective and the article in the feminine:

djen pefemi nem pef—djin—erouō (S. Luke 2, 47)
 at his understanding and his knowledge (they were amazed)
ethbe tedjinsadji (S. John 4, 42)
 because of hy word
ti—djin—sadji, conversation
tef'djinerhōb
 his manner of acting

Let us consider now a little more fully the use of *pdjinte—* and *pdjintbre—* with the verbal noun.

According to its original meaning the affirmative: *p'djintb're—* ought to be employed only with the causative and *p'djinte—* with the simple infinitive, but actually there appears to be very little difference between the two in use and meaning. It seems, however, that *p'djintbre—* is employed more often than *p'djinte—*.

In contrast with *p'din—* these two formatives are used to express the subject of the verbal when it is different from that of the principal verb, or when one wishes to accentuate that subject. They are generally accompanied by one of the two prepositions: *e* and *khen*.

Thus in S. Matt. 4, 1, we find:

apipneuma olf e p'shase e p'djinte pidiabolos erpirazīn mmof
 the Spirit conducted him to the desert in order that the devil might tempt him.

With *p'djinte—*, the preposition *khen* indicates an action that has been accomplished in the same time as that of the principal verb and is to be rendered: when, or while (during). Thus:

sōtem ph'nouti e taproseuchē khen p'djiutatōbb (Psalm 64, 1)
 hear, O God my request when I pray.

With *p'djintbre—*, the preposition *khen* indicates generally

an action which has immediately preceded that of the principal verb; rarely, a simultaneous action:

as'shōpi dje kben p'djintbrefsōtem ndje palou nabraam e
It came to pass when the servant of Abraham heard their
paisadji afouosht mp'tchois (Gen. 24, 52)
words, he adored the Lord.

A few words now concerning the Passive of the verb, which is exceedingly meagre in Coptic.

The Coptic Verb does not have a particular form for the Passive. It is supplied in several ways. 1) The usual and ordinary method of expressing the Passive consists in employing the 3rd pers. plur. of the Active. Thus:

euemouti erok dje kepha (S. John 1, 43)
thou shalt be called Cephas, literally: they shall call thee
Cephas.

The apparent subject of the verb becomes the object and the actual subject is introduced by *ebol hiten*:

ourōmi e auworp'f ebol hiten ph'nouti (S. John 1, 6)
a man who was sent by God (literally: a man they sent him
from (by means of) God.
ou-kash eukim erof ebol hiten ou—thēou (S. Luke 7, 24)
a reed shaken by the wind (a reed they shake it by means
of the wind)

2) some verbs form a passive by means of a verb prefix: *tchi*, to take. Thus: *tchismou*, to be blessed; *tchiōou*, to be glorified; *tchiwōimi*, to be lightened (illumined); *tchiōms*, to be baptized. The infinitive of transitive verbs may, in a certain sense, express the passive of which the actual subject is not mentioned:

auwōn ndje nirōou tērou woh nisnaub tērou aubōl ebol
(Acts 16, 26)

all the doors were opened and all the bonds were loosed.
(they opened, that is to say, the doors all, and the bonds all,
they loosed)

3) the qualitative of all the transitive verbs have the passive sense, but in indicates a state, not an action:

tibedjbōdj, I am oppressed
s'skbēout, it is written

The syntax of the direct complement is different according as the verb is in the *absolute* state, the *construct* state, or the *pro-nominal* state.

The direct complement of every verb in the *absolute* state is preceded by *n* (*m* before *b*, *m*, *p*, *ph*, *ps*). Thus:

sesōoun an ntsme mpishemmo (S. John 10, 5)

they do not know the voice of the stranger

phiōt mei mpsbēri (S. John 3, 35)

the Father loves the Son.

When the complement is a pronoun *mmo*= is employed:

eshōp tetenmei mmoi (S. John 14, 15)

if ye love me

Active verbs borrowed from Greek always have this construction since they are not found in either the construct state or the pronominal. So:

bina nteferpirazin mmōten (Exod. 20, 20)

in order to put you (plur.) to the test

The verb *djō*, *djo*= to speak, always requires a noun or a pronoun as direct complement. If the phrase does not contain one, it is replaced by the neuter pronoun, *s* with *djo*= and by *mmos* with *djō*. Thus: *eudjō mmos*, saying (it); *audjos*, he said (it), said he.

When the imperative of the verbs: *chō*, *cha*= to leave, let; and *moi*, *mēi*= to grant, have as regimen a single proposition, the neuter form is employed: viz: *chas*, *mēis*:

chas nshorē ntousi ndje nisheri (S. Mark 7, 27)

let first the children be filled

mēis ethroushōpi nan

grant that they be with us

The attribute of the verb, *shōpi*, to be, is generally preceded by the qualitative, *oi* in the Third Present, and if this attribute is a verb, it is put also into the Third Present. Examples:

tinashōpi an eioi narchegos

I will not be leader

bina ntekshōpi ekoi nnebahi (Exod. 20, 12)

in order that thou mayest be possessor of age, i.e.,

that thou mayest live long.

shōpi eretensebtōt

be ye ready

tinashshe emau an ntashōpi eirakht ekbrēi hi pimōit

I will not go down there for fear of being drawn out along the road.

When *n* is found before the indefinite article *ou*, it is some-

times redoubled and we obtain *nnou*— (not to be confused with the possessive adjective). For example:

nnoushnohem nnourōmi

they will not be able to deliver a man.

The direct complement of every verb in the *construct* state is united to its verb without any particle. So:

a ph'nouti menre pikosmos (S. John 3, 16)

God loved the world.

afdje nai, he said these things

In the Coptic manuscripts the direct complement is often written with the verb in an abbreviated form as if forming a compound word. In some books it is united with the verb by means of a hyphen.

The direct complement of every verb in the *pronominal* state follows certain definite rules of suffixation, since the complement in this usage will always be a suffixed pronoun. We must, therefore, study the rules of suffixation. First will be presented two general models which are applicable to a large number of verbs.

1) The verb ending in the vowels: *o*, *ō*

Sing. 1. <i>tamo-i</i>	Plur. 1. <i>tamo-n</i>
2. m. <i>tamo-k</i>	2. <i>tamō-ten</i>
2. f. <i>tamo</i>	or <i>tame-thēnou</i>
3. m. <i>tamo-f</i>	
3. f. <i>tamo-s</i>	
3. f. <i>tamo-s</i> (I inform, etc.)	

2) The verb ending in a consonant:

Sing. 1. <i>bol-t</i>	Plur. 1. <i>bol-ten</i>
2. m. <i>bol-k</i>	2. <i>bol-thēnou</i>
2. f. <i>bol-i</i>	
3. m. <i>bol-f</i>	3. <i>bol-ou</i>
3. f. <i>bol-s</i> (I release, etc.)	

The pronoun suffixed in each instance is here set off with a hyphen for instruction only; it need not be so represented in ordinary writing.

There are peculiarities and exceptions which will now be presented.

1) The first person singular is in *i* after *o*, *ō*; it is *t* after a consonant, but, some verbs ending in *a* or *i* take *t*. So: *cha*= *chat*;

ai = *ait*; *tēi* = *tēit*. And, when the infinitive already ends in *t*, one does not always add another *t*, although it is permitted to do so. Examples: *hit*, from *hioui*, *hit* =, to throw. But, one finds often *kott*, *sott*, *fitt*. Again, verbs ending in *b*, *m*, *n*, preceded by a consonant take the auxiliary vowel *e* before the addition of the suffix, except in the 2nd f. sing. and the 2nd and 3rd plural. So from *nobem nahm* =, to deliver:

Sing. 1. <i>nahmet</i>	Plur. 1. <i>nahmen</i>
2 m. <i>nahmek</i>	2. <i>nahem-thēnou</i>
2. f. <i>nahmi</i>	
3. m. <i>nahmef</i>	3. <i>nahmou</i>
3. f. <i>nahmes</i>	

2) The second person feminine singular does not take any ending after the vowels *o*, *ō*; it takes *i* after a consonant. Here it must be noted that the verbs in *a* = *i* = add *i* to the form of the first person singular, thus yielding *ti*. We have then: *cha* =, *chati*; *ai* =, *aiti*; *tei* =, *teiti*. And also after a consonant one finds *ti* instead of *t*.

morti and *mori* from *mour*, *mor* =, to bind

djorti from *djōr*, *djor* =, to scatter

ouomti from *ouōm*, *ouom* =, to eat

phasti from *phisi*, *phas* =, to cook

3) The first person plural takes *n* after a vowel; after a consonant *ten* is generally employed, but often also *en*. Sometimes the same verb has the two forms:

sotpen from *sōt'p*, to choose

opten from *ōp*, to count

olten and *olen* from *ōli*, to lift up

lodjten and *lodjen* from *lōdji*, to cease

Verbs ending in *t* take *ten*.

hit-ten, *sot-ten*, *kot-ten*, *shat-ten*, *menrit-ten*. Also *hiten* is formed.

Verbs ending in *i* = which take *t* in the first person singular retain it in the first person plural: *aiten*.

4) The second person plural may always be formed by adding *thēnou* to the construct infinitive. This formation is the rule for verbs ending in a consonant, and, likewise, in order to distinguish the first person plural from the second person plural:

ket—thenou, transform yourselves (be converted)

aftamōten, he has informed you (plural).

5) The third person plural ends always in *ou*. After *a*, *ou* contracts to *us cha*==, *chau*, *ia*==, *iau*. Sometimes a euphonic *t* is intercalated between the radical and *ou*:

djotou from *djō*—, *djo*==, to speak.

Verbs ending in *i*== which take *t* in the first person singular, retain it before *ou*:

to *ō* before *ten* and *ou* respectively.

aitou, *mēitou*, *tēitou*

In the two other persons of the plural (2nd and 3rd) *o* is changed to *ō* before *ten* and *ou* respectively.

There are many verbs in Coptic employed in a reflexive sense. There are both 1) transitive, and 2) intransitive. Such verbs are conjugated with two pronouns of the same person, one of which is the subject and the other, the object or complement. So, for example: *af*—*tōn*—*f*, he raises himself. It is easily seen that *af* is the subject and —*f* is the object. The second pronoun may be either the direct or the indirect regimen, according as the verb is transitive or intransitive.

1) All the transitive verbs may be employed in the reflexive sense,¹² but this meaning may be attached to the infinitive itself, also, in Coptic, without the aid of a second pronoun.

A certain number of verbs admit as a direct regimen a pronoun of the same person. One of the most frequently employed is *tōn*==, to raise one's self, which becomes *tōoun*== for the third person plural, thus: *au*—*tōoun*—*ou*, they raise themselves up. So, also:

kot==, to return; Fr. *s'en retourner*

lodj==, to rise again; Fr. *se relever*

ouah==, with preposition, *e*, to follow; Fr. *s'ajouter*—*a*

ouahm==, to begin again; Fr. *se remettre a*

ouonh==, to appear; Fr. *se montrer*

roth'b==, to sit at table; Fr. *se mettre a table*

sahō==, to go far away; Fr. *s'éloigner*

talo==, to ascend

tas'tho==, to return

tenthōn==, to resemble (someone)

tom==, to attach one's self (to)

foldj==, to start up

¹²As in French: *s'aimer*, *se louer*.

ben==, to move, to stir

djem==, to meet with, to happen

Two compound verbs may be added to the list:

ouab—tot==, to begin again, to resume

cha—tot==, to be discouraged

The verbs *mton* with qualitative: *moten*, to be at rest, *iēs*, to make haste, *chōlem*, to hasten and *ounof*, to rejoice— require the form *mmo*— with its proper pronominal ending. Thus:

*afmton mmo*f, he reposes

iēs mmok, hasten thou

*afcholem mmo*f, he hastens

amernounof mmon, let us rejoice

It will be recognized easily that all verbs of this type are virtually reflexive, inasmuch as the action is folded in upon the subject. They correspond precisely with "middle" verbs in Sanskrit and Greek. 2) Intransitive verbs are also found used reflexively; they employ a preposition to complete their meaning. So, for example:

she n, to go away; Fr. *s'en aller*

af-she naf, he goes away

aushe nōou, they go away.

A similar construction appears used with Greek verbs signifying to depart, or go:

afouōsh e eranachōrin naf, he wished to depart.

Notice also:

nau ero==, to seem

ainau eroi, it seems to me.

(*ai* is the sign of the first person singular for the Second Present)

fai ero==, to restrain one's self

mpēf'sh'fai erof, he was not able to restrain himself

(*mpēf* is the proper auxiliary for the third person singular of the Negative First Perfect)

ohi erat==, to stand upright; Fr. *se tenir debout*

asohi erat's, she stood up.

This study will be concluded by a few remarks upon a certain limited group of verbs.

The verb: *rane*—, *ran*==, to please, to gratify; is composed of *er*— and the same root as *anai*, to be good; it has no absolute

form, and is always followed by a complement (object) either a noun or a suffixed pronoun. Some usages may prove interesting:

a pisadji rane—pharaō (Gen. 41, 37)

the speech (saying) pleased pharaoh

asranēi (S. Luke 1, 3)

it seemed best to me also

When the regimen is a noun, one employs generally the form with suffix, and attaches *n* (*m*) to the noun-object. Thus:

auranaſ mp'tchois

they pleased the Lord.

Analysis: *au*, sign of third person plural; *ran*= verb (infinitive) in pronominal state; *aſ*, pronominal suffix to verb, "they pleased him"; *m*, preposition prefixed to regimen; *p*, the definite article, masculine singular; *tchois*, the noun-object: Lord.

The verbs *kēn*, and *ouō*, signifying to cease from, are employed in two senses:

1) to cease from, or to cease to do something, joined to a verb in the Third Present.

aſkēn eſadji or *aſouō eſadji*

he ceased to speak, he ceased he being in the state of speaking.

aſtoſ ſhatefuō eſō

she turned herself about until he had ceased to drink

(Again the verb is in the Third Present)

The verb *lōdji*, *lodj*= is also used in the same way, and with the same significance. Thus:

aulodjou eukōt (Gen. 11, 8)

they left off to build, they ceased building.

There is a similar construction of the compound verb: *djek*—*tot*= *ebol* which signifies to finish something, to make an end of something. So:

aſ'djek'tot'f ebol eſ'khai (Deut. 31-24)

he made an end of writing.

2) The second usage of these verbs will now be described. Both of these verbs: *ouō* and *kēn* may denote "already" when appearing in the Perfect, with a verb in the same tense, or in the Third Present, or an infinitive with *e*.

asouō asi' (S. Mark 14, 41)

she has already come.

aukēn eutchi mpouveche (S. Matt. 6, 2)
they already have (received) their reward.

a paiōt kēn e s'khai mpekran
my father has already written thy name.

auouō eutihap erof (S. John 3, 18)
he hath already been judged.

The verbs *ouahtot*= and *ouahm*=, to resume, to begin again, exhibit some peculiar usages.

The verb *ouahtot*= may be followed by the First Perfect when it is itself in this tense; everywhere else it is accompanied by the infinitive with *e*. It may be translated as "anew", "again", "besides". Examples:

asouah'tot's asmisi (Gen. 2, 4)
again she bore a child.

nnounouahtotou e iri kata paihōb (Deut. 13, 11)
they shall do no more (wickedness) after this manner.

The verb *ouahm*= is followed by the Third Present, and signifies "to do something anew". Thus: *afouahmef esdjōs*, he speaks anew. Literally: he has resumed himself he speaking it (i.e. in a state of speaking). Analysis: *af* auxiliary of First Perfect, 3rd. sing; *ouahm*= pronominal state to which is added *ef*, 3rd, sing, "him," making practically a reflexive; *ef* auxiliary 3rd. sing. for Third Present; *djō*=, pronominal state of the infinitive of the verb: "to say", to which is joined—regularly in this verb—the neuter pronominal affix *s*, which is equivalent to "it".

Here, then, we leave our study and presentation of the Coptic Verb, Bohairic Dialect.

(Feast of the Transfiguration, 1948)

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NOTE

The cover of this book exhibits colors prevalent in Coptic art: browns and dull reds.

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